

OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND.

WHOLE NO. 644.

even when not wholly blinded the entanglements of social etiquette have restrained them from speaking out in the language of faithful rebuke. They feel

that this would be a sort of breach of faith to their southern friends, a betrayal of confidence reposed in them, and an ungrateful requital of the hospitalities which have been showered upon them. Un-

worthy as such feelings are, *they are entertained*, and have no small influence in closing the mouths if not the minds of professing Christians in the free States against the claims of the slaves: Strange indeed that Christians should not have learned that first lesson of the religion of Christ, that *duty* is not cre-

ated by smiles nor annihilated by frowns. But multitudes at the North, who freely admit the theory of that lesson, refuse to reduce it to practice in the case under consideration. They have found it no easy task to espouse the cause of the slave when that act severs for ever the ties which bind them to

the slaveholder. Those who are not in the habit of making every other consideration bow before duty, are not the men to resist so formidable a temptation.

Lastly, northern ministers have a strong interest in the slave States. Not a few of them are natives of the slave States, some of whom still hold slaves, others

ers have married wives with slave powers, others contemplate a sojourn there. A variety of causes may bring about such an event. Their health may fail, and render a visit or removal to the South indispensable, or they may receive a tempting call, or from some other cause they may one day become residents of the South. It behooves them, therefore,

From these observations, it is evident that there are numerous temptations operating upon professing Christians at the North to become implicated in the guilt of slaveholding. That they should have often

guilt or slaveholding. That they should be so often found apologizing for the slaveholder, welcoming him to the communion, and inviting him to the pulpit, while they close it against him who would plead for the slave, can be accounted for upon the plainest principles of human nature.

From the Providence Gospel Messenger.  
**The South----Once More.**  
 In the last number of the 'Messenger of Glad Tidings' we find the following article, which was

called forth by our notice of the Universalism in Charleston, S. C. The article is a most miserable attempt to show indirectly, that slavery and Universalism are perfectly consistent with each other—that they can both exist and flourish together on the same soil. Br. McMorris says that we are 'entirely mis-

taken' in assigning the reason why Universalism has not gained more ground. Let the reader observe how philosophically and satisfactorily he accounts for the low condition of Universalism in Charleston and the southern States.

\* D. B. Harris, one of the editors of the Gospel Messenger, is entirely mistaken in regard to the circumstance which he assigns as the reason why Universalism has not gained more ground in Charleston, S. C. Never was the cause in a more flourishing condition in any city for the time it had been promulgated, than it was in Charleston under the ministrations of Theophilus.

ilus Fisk; and had that gentleman continued to have preached the gospel, and 'nothing else,' it would, no doubt, still have flourished, but intermeddling with other things, the consequence proved most disastrous to the cause, and experience has shown that once down, it is always doubly difficult to rise again. Thus

the event is that place affords the testimony to the fact of our being correct, when we assert that men who pretend to preach the gospel should attend to this great work, and nothing else. They should by no means dabble in other things. Christ declared that his kingdom was not of this world, and hence we conclude that the duty of the herald of the gospel is to turn

The true reason, and the only one which can be maintained, why Universalism has not spread more generally throughout the South, is because it is not

more generously preached. How can the people understand or appreciate the doctrine without it is proclaimed to them? As Paul says—'How can they hear without a preacher?' The people of the South are generous and whole-souled, and were the gospel preached to them in its simplicity, pure and unadulterated, in all its richness and fullness, they would receive it and

In reply to the above specimen of pro-slave equivocation and evasion, (for bro. McMorris does not republish our article, nor name the *circumstances* to which he alludes,) we say, that he either tells a most

of the history of Universalism in Charleston when he says that 'never was the cause (of Universalism) in a more flourishing condition in any city for the time it had been promulgated, than it was in Charleston under the ministration of Theophilus Fisk.' Now what are the

facts? Bro Fisk went to Charleston in 1837: Universalism had then been preached in that city seven or eight years; and how *flourishing* it was under his ministrations, may be learned from the fact that his congregation amounted to the enormous number of *two hundred and fifty*. Where is there a city in the

North, in which Universalism has been preached seven, aye, or one year, which presents so deplorable an aspect as Charleston, S. C.? We challenge bro. McMorris to find another such melancholy case in the whole history of Universalism, as that of the Charleston society, unless it be at Montgomery, Ma-

But there was something peculiar in regard to bro. Fisk's ministrations in Charleston, which accounts for the momentary prosperity, if we may call it

such, which attended the cause while he was pastor of the society. He succeeded in filling the meeting-house (which, by the way, was nothing more than a decent kind of shed, capable of holding, according to bro. Williamson, two hundred and fifty people), by preaching *something else* besides the gospel. He

publicly and violently opposed emancipation, and unreservedly advocated the systematic plunder and oppression of the colored race. He succeeded admirably for a while, in blinding the eyes of the people of Charleston to the fact, that Universalism is anti-slavery in its principles and results. While

the people believed in the gross absurdity that *Universalism* is pro-slavery, things went on flourishingly—two hundred and fifty slaveholders and their apologists attended on the Sabbath ministrations of bro. Fisk. But to his shame be it said, his sophistry was detected, and his hypocrisy exposed by

the believer in an opposite system of theology. The Charleston Observer, a partialist journal, sounded the tocsin of alarm. A writer for that paper announced the fearful fact that Universalism was *anti-slavery* in its principles and tendency, and that it was, therefore, as dangerous to the peculiar interests

of the South to preach it there, as it would be to preach abolitionism. And the writer concluded that he had as lief a minister would preach emancipation to his slaves, as the doctrine of Universalism. This article produced quite a sensation, and something of a reaction upon the cause of Universalism.

alism began to be regarded as it had been regarded before bro. Fisk misrepresented it, as a system of religion at open war with the cherished 'patriarchal institution.' The eyes of the Southerners were partially opened, notwithstanding bro. Fisk's gigantic

We deny that it was the simple fact of bro. Fisk's 'intermeddling with other things,' (which means

lecturing against banks and banking,) which proved disastrous to the cause of Universalism in Charleston. Had he not opened his lips on these subjects, Universalism would be just where we find it. Bro. Fisk fought manfully for 'South Carolina's dearest











## POETRY.

From the Christian Mission.

## CHRIST'S MISSION.

The 'Mission of Christ' was the 'lost one' to seek,  
The poor and the wretched, the erring and weak;  
Whatever the nature, or cause of the sin,  
His object was ever the 'lost one' to win.

We call him our Master, our Pattern and Lord,  
But how do our acts with his precepts accord?  
For he speaks of a race who have turned from the way,  
'That call me Lord, Lord, but do not what I say.'

Then look at his Mission as true Christians should,  
And see if his Spirit we have understood;  
Lay aside all the fetters which shackle the soul,  
And submissively yield to our Master's control.

The Mission of Christ was to preach to the poor,  
And the heart-broken children of sorrow to cure;  
Yet how many of these has the Christian passed by,  
Ne'er relieving a want, nor suppressing a sigh!

To the captive his freedom, to the prisoner release;  
In place of grim War, the bright Olive of Peace;  
Yet the Prison and the Altar have side by side stood,  
And nations have deluged each other in blood!

The Gospel of Christ, in its earliest birth,  
Forbade us to call any 'Master' on earth;  
Yet men like poor chattels are held by their race,  
Christ's Mission of brotherhood thus to disgrace!

What say'st thou, oh man! if this mirror be true,  
In which thy omissions are thus brought to view?  
Wilt thou call thyself Christ's, till a work thou hast done,  
Which claims some alliance to that Blessed One?

Turn anew to that Record, for plainly 'twill show  
What work is omitted, which thou oughtest to do;  
The 'Mission of Jesus,' oh! make it thine own!  
Work, work with thy might, for the past to atone!

D. C. S.

The following beautiful effusion is taken from the  
poems of Robert Nichol, the Poet of Scotland,  
Burns' true successor.

## THE HA' BIBLE.

God! unto Thee I kneel,  
And thank Thee! Thou unto my native land—  
Yes, to the outspread earth—  
Hast stretched in love Thy everlasting hand,  
And Thou hast given earth, and sea, and air—  
Yes, all that heart can ask of good, and pure, and fair!

And, Father, Thou hast spread  
Before men's eyes this Charter of the Free,  
That all Thy Book might read,  
And justice, love, and truth, and liberty.  
The Gift was unto men—the Giver God!  
Thou Slave! it stamps thee man—go, spurn thy weary load!

Thou doubly precious Book!  
Unto thy light what doth not Scotland owe?  
Thou teachest Age to die,  
And Youth in Truth unsullied up to grow!  
In lowly homes a Comforter art thou—  
A Sunbeam sent from God—an everlasting bow!

O'er thy broad, ample page,  
How many dim and aged eyes have pored!  
How many hearts o'er thee  
In silence deep and holy have adored!  
How many mothers, by their infants' bed,  
Thy holy, blessed, pure, child-loving words have read!

And o'er these soft young hands  
Have oft in truthful plighted love been joined;  
And thou to wedded hearts  
Hast been a bond, an altar of the mind!  
Above all kingly power or kingly law,  
May Scotland reverence thee, THE BIBLE OF THE HA'!

From the Pittsburgh Genius of Liberty.

## ODE TO LIBERTY.

BY C. WATTS.

Genius of Liberty!

Thou who didst make us free,

Once more arise;

Thy blessed light restore

Bright as it was before—

May it shine evermore

Through earth and skies!

Still we thy aid invoke;

Break the oppressor's yoke

From every slave.

Land, where our fathers bled,

Land, whence the tyrants fled,

Why wilt thou longer tread

On Freedom's grave?

Help us to consummate,

In every land and state,

Liberty's cause;

Purge out each guilty stain,

Hasten to break the chain,

Hasten the prize to gain—

Heaven's applause!

By that stoning love

Vouchsafed us from above,

Help the oppress'd!

Ye who for mercy sue,

As you to others do,

Prove that your faith is true,

Prove and attest.

Hail, thou Almighty King!

Help us thy praise to sing,

Help us thy day!

God of the bond and free,

May we forever be

Happy in having Thee

Guide of our way!

From the Universalist Repository.

## GOD'S ALTAR.

Not where the organ-tones are loudly pealing  
Thro' the cathedral aisles or arches dim—  
Nor when upon the ear is softly stealing  
The low, sweet cadence of the evening hymn—  
Not where the sound of pompous prayer ascendeth,  
And hushed voices echo it again—  
Not where the knee in solemn mockery bendeth,  
And careless lips pronounce a loud 'Amen'!

Not where the sacramental cup, o'erflowing,  
Presents a symbol of the Saviour's blood—  
But in the heart with pure affection glowing,  
Is the true altar of the living God!  
There hath he reared his own most holy shrine,  
And consecrated it with Love Divine!

## ETERNITY.

How fathomless thy depths, Eternity!  
Ten thousand ages pass away, and thou  
Art still the infinite unwearied Time,  
To thee a useless point, is naught wherewith  
To measure thee, thyself unmeasurable;  
Yet One of days the Ancient, sixth King  
Upon thy everlasting floor of ages,  
The Great Unchangeable forever.

## TRUE GRATITUDE.

'The thankful one is noisier in their thanks;  
As on the unfruitful pavement every drop  
That falls from the kind sky, is told aloud—  
But in the grateful heart a blessing sinks,  
Like the same shower upon a sunny field,  
That drinks it silently, and shows its thanks  
By smiles and glad increase.'

## CHRISTIAN REFORM.

## A Voluntary Political Government.

Six.

No fact in human life is, perhaps, more clearly established, than the tendency there is in men to depart in action from the principles they have laid down in words. In religion, it is fearfully so; in morals, scarcely less; and in politics, we have seen, in the instance of negro slavery, how men could reconcile words and actions the very reverse of each other. Often as this kind of remark is forced upon us, still, I never deemed it needful, in a country which has so recently appealed to first principles as New-England, to recur to the record of its Constitution, to see whether there was any such discrepancy between its theory and its practice. I had seen that it gives men no choice as to whether they will be members of the body politic or not; I had witnessed the incarceration of individuals, because they declined to be party to bearing arms, or paying others to bear arms, or keep jails, or use halibuts; but I had no suspicion that this daily practice of brute force was a direct contravention of the letter of the Constitution. Yet, on reference to the preamble of this document, for our notable State of Massachusetts, I find it set down, in language of the plainest character, that 'the body politic is formed by a voluntary association of individuals.' Doubt as we may, this sentence stands at the head of the second paragraph of a document dated no further back than the year 1780. If, in so short a period as 63 years, the most sacred public enactments are suffered, by those who pretend to maintain them, to be reduced to waste paper; if, in the most enlightened nations on the globe's fair surface, this contravention of clearly made statements can be accomplished, we may not marvel that the men of 1780 had some right to recur to the principles whereby the beauty of that century and the darkness of ignorance, not less than the lust for dominion, had subverted.

We, too, must in our day go back to the basis of our institutions. If knowledge, and liberty, and enlightenment, now run on rapidly, so also do vice, and tyranny, and selfishness. If the means of doing good are in modern times much increased and multiplied, so also are the means of doing ill. There is not an instrument which virtue and morality have invented, that vice and crime have left unpolluted. The pulpit and the press, having been so frequently subverted to tyrannous ends, although originating in the most exalted freedom, shall we wonder when the false state of freedom is deemed to the same purpose? If the love of fame is 'the last weakness of great minds,' the lust of power produces the first wish of small ones. Small are the minds which find their way into subservient democratic councils. Small as they may be individually, it only by becoming smaller that they are allowed a place there. The price one must pay for the most honorable participation in public affairs is to stink one's manhood into the narrow dimensions of a three hundredth or a four hundredth part of a man. The country not possessing a man, a real man, attempts to make one somewhat as the bees their queen; with this remarkable difference, that the bees succeed, and the men fail. The human hive is not constructed on the true principles, and never can succeed in this attempt to manufacture manhood.

I am not aware what other meaning the historic reader can put upon these words, besides their very obvious and simple import; but politicians, it seems, have out of these terms made an authority for conduct directly the reverse. The Constitution declares the body politic to be a voluntary association, while the politician says it shall be an involuntary association. The principle announces love and choice; practice enacts necessity and force. All, therefore, on behalf of which I am asserting, may be summed up, as the restoration of the primary constitutional principle. I give no strained or unusual value to the word 'voluntary' on this occasion. Either it means choice, or it means nothing at all. If it does not assert the free voluntariness of every individual who comes into the 'body politic,' it signifies nothing; or, at least, nothing which common sense can lay hold of. If the voluntariness is to be confined to those who have the power, and they are to be at liberty to force every one into the association, then I must esteem this word 'voluntary' to be a solemn mockery; and the sooner it is erased, and the term 'forced' is put in its stead, the sooner will the words of the Constitution harmonize with the idea of its framers, and be at one with the every-day practice of its supporters.

It will not, surely, be said that this reading is to stand good for those who originally framed the Constitution, but that all voluntariness or choice is to be taken away from their descendants—from those whose misfortune, as it would appear, was to be born into the world a few years later. The fathers could not design that their children, their own flesh and blood, should be placed in a worse position than they claimed for themselves. It is true that, in the next clause, they say they form 'a new constitution of civil government for ourselves and posterity'; but, in the following, they also say, 'all men are born free and equal'; and the declared right to amend the Constitution is too well known and too practical to be forgotten. I cannot see, therefore, the propriety of twisting the terms of the Constitution from their obvious, legitimate and true meaning; and under those terms I affirm the right of any man to be a member of the body politic, or not, as to him, on conscientious dictate, shall seem best.

Of course, I present not this argument to the State. For to do that would be to admit its rightful establishment; an act of moral impropriety and false logic which we hope to avoid. But I lay it out for the consideration of that large class of minds, which is rather alarmed than invited by novelty. I thus show that the 'voluntary' principle was clearly and fully recognized, as far as words can prove, by the framers of the Constitution of 1780. Mine is, therefore, no new doctrine, whatever the practice may be. If the practice has not yet obtained, it is time it should. If men have not yet acted up to their own principles, this is the age to call upon them to do so. These illusions must no longer deceive men; and be the ideas of voluntary government entirely new, or 63 years old, or 630 years old, I suppose it may obtain, if we think proper, and we shall be determined to that by the conscience which rules us.

That I do not set any great value on the Constitution, under its best construction, you will readily conceive, not only from these particular remarks, but from the general tenor of my communications. Yet there is always a certain advantage in referring to the origin of our political order; or, rather, we should say disorder.

The first clause of the Massachusetts Constitution declares that 'the end of the institution, maintenance, and administration of government, is to secure the existence of the body politic, to protect it, &c. The end of this renowned institution is to maintain and protect itself! The grand object is not the maintenance, security or prosperity of man; that is only a secondary object, as we shall see; but the great aim in government is its own existence. How well it has succeeded in this purpose, we are all witnesses. How ill-well, at what enormous cost of truth, of virtue, of progress, it has maintained its own wretched existence, we begin now to be conscious. It is true, that it goes on afterwards to say, 'and to furnish the individuals who compose it with the power of enjoying, in safety and tranquillity, their natural rights, and the blessings of life; and whenever these great objects are not obtained, the people have a right to alter the government, and to take measures necessary for their safety, prosperity and happiness.'

How the government can furnish individuals with any power of enjoyment, I cannot very easily divine. That the government can and does, in the most arbitrary manner, take away the means of enjoying life, we know to be an indisputable fact in the new world as well as in the old. And at such a result we cannot be surprised, when we see it plainly avowed that

its first object is self-maintenance, and to do something for individuals is but secondary. That first object, too, is a cruel reality; while the second is a false assumption. Fight for itself it can, and does, to the cost, oppression, and, if need be, the annihilation of individuals; but as to furnishing any one in return with any power of enjoyment, it is a difficult problem; unless is thereby meant the distribution of patronage and public wealth amongst its corrupt members.

Let us look at this first clause in the most favorable manner; let us give to it even a partial construction, such as politicians would not decently go beyond; still, how illusive are these State pretensions! How does the State give us the means or 'the power of enjoying, in safety and tranquillity, our natural rights and the blessings of life'? The power of enjoyment which the State confers it would be difficult to discover. That it neither gives us 'our natural rights,' nor 'the blessings of life,' will, I suppose, be confessed by its warmest advocates. Our natural rights, whatsoever they are, are antecedent to all written constitutions, and, in fact, I presume the making of a Constitution is the exercise of one of our natural rights. As to the blessings of life, the State has not yet pretended to confer health, strength, vigor of mind, moral character, religious vitality; though in some of these latter points, it interferes as much as it can, and has assumed more than it can ever maintain. Perhaps the only reason why the State, in its extraneous benevolence, does not interfere in the purgation of our bodies, as well as of our souls, is, that mankind have ever been found ready enough in that particular to take care of themselves. But that arose in the very circumstance that they were permitted to do so. As soon as men were allowed to build their own churches, they did so more plentifully than ever, as the eyes of any one in this land can testify. Thus, too, would it happen with all social affairs. The necessity for a State rests solely upon its own existence, like many other such facts. If it had happened that the State had undertaken to physic our bodies, as it pretends to secure our worldly wealth, I am sure it could have found as good reasons for the continuance of such a function, as it can for the maintenance of many, if not all of its present occupations. So long as there were laws to punish sorcery and witchcraft, sorcerers and witches were plentiful enough. These crimes ended, because the law was repealed; and the law was not repealed because the crimes ceased. For we very well know that sorcery and witchcraft abound now just as much as ever they did. But because these foolish and wicked laws are repealed, do not let us fancy that we are rid of every legal or political phantom. The cry that 'thieves are coming,' would perhaps turn out to be as great a bugbear as that 'the witches are coming,' if we had but the courage to make the experiment; as I am sure that of the 'pirates are coming,' or 'the enemy is coming,' already is. And let it be recollected, that upon phantoms and phantasies, no other than these, all this direful machinery of political government is based.

But let us recur to this first clause. As it is clearly impossible the State can give any enjoyment or power of enjoyment to any one, we must beg on its behalf that it enables the people to enjoy 'in safety and tranquillity,' the blessings of life, and so on. It is the safety and tranquillity for which we are indebted to this beautiful apparatus, called government, which we have constructed, and which we keep in repair at so princely a cost. 'Safety and tranquillity'! Where are they? Who are safe and tranquil? Are the government functionaries themselves in the enjoyment of either of these blessings? They say not. They are in a bustle from morning till night, and nervous all night too, living by excitement and stimulants. Where, then, is their tranquillity? They are perpetually engaged in stratagems and devices to maintain or strengthen their political position, which another party is equally strenuous to overthrow. Where, then, is their safety? Tranquillity and safety are indeed valuable ingredients in the cup of life; but, for either mind or body, how do our political governments furnish them to us? They have none themselves, as they confess. Every man declares he sacrifices his own peace for the public good. In England, we see at this moment the government is an instrument for degrading and starving the people by millions. How much worse off would these people be, if their country were to be invaded by a hostile army? Surely their 'safety and tranquillity' would not be unalteredly endangered. In this country, of the 'safety and tranquillity' we meet with in families, in individuals, and in respect to life and property, how much is attributable to the existence of the government?

As to safety of life and property, I have previously shown how little the government does, or can do, for either, even when it is most disposed to be serviceable; and in this State, the government is put so much upon its good behavior that I believe, poor thing, it does its best. As to 'safety and tranquillity' in an enlarged sense, I believe they are best attained by going away as far as possible from human governments. In both mental and physical proximity, this is true. The mind of the man who has given up all wish to intermeddle in politics, is much more tranquil than that of the inexperienced, deluded youth, who looks with silly anxiety to become the fraction of a lawyer. Property in the country is much safer than in towns. In the capitals, under the very eyes of government it is robbery and even murder are more common than in the same amount of rural population; and no device of government, save that of its own annihilation, seems capable of mending the matter. At present, at all events, 'safety and tranquillity' are attainable on the old geometrical principle of inverse ratio, and are greatest when we are farthest from the seat of government.

It is, I believe, a universal perception, that moderate sized or small States are best calculated for the management of their own affairs. The Union of North America is constructed somewhat on this idea, which, in contradistinction to that of a vast centralization, is no doubt a just one. By reason of local knowledge, immediate interest, prompt communication and final decision close at hand, the government is much more easily and beneficially managed, than if every report had to travel from Bangor to Washington, or from New-Orleans to the same centre, before a decision could be had. The 'safety and tranquillity' of the country would not be worth much under such a system. Why, then, carry out this principle a little further? Let the divisions be still smaller, by allowing every county to provide all its own local supplies, that it possibly can, and, further than that, let the necessity for county legislation be abridged by each town clearing up its own chips to the utmost practicable extent; but, beyond this, let it be thrown upon every family to legislate wisely and virtuously in and for itself. To that complexion it must come at last. Public opinion rules at last, and what rule at first? We might, then, save all this vast expenditure, and this unseemly apparatus. The acknowledged vices of government would be attenuated to their smallest amount. The moral nuisance of large cities, the creation altogether of the present plan of government, and the prolific hot beds of vice, crime, and misery, would dwindle to a more wholesome capacity, and their inhabitants would be disseminated over the land, a blessing and an ornament to their country, the emblems, at least, of something nearer to 'safety and tranquillity' than they now are.

A fact showing how far the people, even in this favored land, are indebted to the government for their safety and tranquillity, is now in current report. The Lowell manufacturers, finding a resistance to reduced wages on the part of their operatives, are reported to have sent to Great Britain for a supply of their poor factory hands, who will be glad to work at the reduced rates offered. You will perceive that such an occurrence would be impossible under a voluntary, or real self-government, which had no custom-house and no high tariff to maintain, and for the very purpose of propping up these destructive factories. The circle

## THE LIBERATOR.

of misdoing, so evident in old England, is thus attaining completion in New-England. The manufacturers, the joint stock companies, the wealthy, engender the government, the government generates taxation, taxation has its custom-house and high tariff, which in return fosters the factories by which the wealthy become wealthier, and the poor poorer. Thus, as of old, and in distant modern nations, the government itself becomes the great instrument in producing 'danger and agitation,' under the pretence of aiding the people's 'safety and tranquillity.' These, sir, are the actualities of our present system, and not theoretic speculations of

Your sincere friend,  
Concord, Mass. May 4, 1843.

## MISCELLANY.

## Loss of the Solway Mail Steamer.

Another vessel belonging to the unfortunate Royal Mail Steam Packet Company has been lost—the Solway, which sailed from Southampton on the 1st instant, bound for the West Indies. She was wrecked on a reef, off the island of St. Vincent, twenty miles to the west of Corunna, having called at the latter place to receive and deliver mails. The melancholy accident occurred on the night of the 7th, and she had been at sea for some time. This is the third steamer which has been lost by the company in a few months. The Medina, it will be remembered, was wrecked off Turk's-head, and more recently, the Isis, off Bermuda.

After having left Corunna about a couple of hours, all the passengers and most of the crew (with the exception of those on duty) being in their berths asleep, and unconscious of their danger, the vessel suddenly struck on a rocky shoal, called the Baldado, within a mile and a half of the coast; and notwithstanding the utmost exertions were used by Captain Duncan, the officers and crew, the unfortunate vessel sunk within 20 minutes, in thirteen fathoms. By the order of Captain Duncan (who was lost) the pinnace was first got into the water, and as many as it could conveniently hold were lowered into it, but the frail bark was not destined to reach the shore. From some cause unexplained, the first pinnace-boat was soon lowered, and launched. The first pinnace-boat was soon lowered, and launched. The first pinnace-boat was soon lowered, and launched.

A difficult accident in Lincoln county, Ky. a few days since, between Edmond Leach and B. McConzie, in which the former was shot through the heart, and expired immediately.

A Spare Diet.—The Cork Examiner says: At present the Scotch poor are not fed; they exist on the recollection of what they ate in former years.

Death from a Trifling Cause.—Mrs. Carr, mother of William Carr, of Montpelier, Sullivan county, N. H., was on the 24th ult. knocked a small piece of skin from the knuckle of the third finger. Inflammation ensued, succeeded by mortification, which put an end to her life on the 25th ult.

Aggravated offence.—A New-Orleans, on the 14th inst. a negro named Agnes was condemned to receive five lashes for telling a white woman to leave the street and wash the paint from her face!

The loss by the recent fire in Newbern, N. C. is estimated at \$100,000. Number of buildings destroyed 130; including 50 dwellings, 13 warehouses, and one steam saw-mill.

Governor Shannon, it is said, has issued a warrant for the arrest of a colored man for helping his own wife and children escape from Kentucky slavery! Do we live in the land of Juggernaut?—*Fr. Patriot.*

Buried Treasure.—An old French lady died a few days since in the parish of St. Louis, and was buried. A few minutes after she ceased to breathe, she disclosed to her children, who hung over her bed, that many years before she had buried fourteen thousand dollars on the spot where her corn-crisp stood—Sure enough, when the old woman was buried, the money was found as she stated.—*N. O. Pic.*

The tenth annual report of the Mass. Hospital has been made by the Superintendent. There has been no suicide in the Hospital the past year, and only 12 deaths. In 10 years, of 1557 patients, 1319 have been discharged, 676 being cured, and 114 have died, &c. The causes were, by intemperance 225, ill health 244, masturbation 168, domestic affliction and religious 50, disappointed ambition 25, abuse of spirit and tobacco 8. The decrease of cause by intemperance is very great, and speaks well for the cause. There have been 16 printers at the Hospital.

The splendid mansion of the late Chancellor Sanford, at Flushing, L. I. which cost over one hundred thousand dollars, was sold on Tuesday for fifteen thousand and four hundred dollars.

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Slaves Emancipated.—Very recently, three men in Cincinnati, members of the Methodist Episcopal Church, one formerly a member of the Legislature, and one a class-leader, have liberally donated several acres of land to the colored people. What has the northern Church to do with slavery? It has long been well known that many of the citizens of Cincinnati were slaveholders.

Sold for Jail Fees.—An able writer in the New World speaks of free colored men, arrested on suspicion of being slaves, in Washington, as being liable to sale for their jail fees. This is not so now. The law was repealed two years ago. They are now discharged, after a certain time, and the jail fees are paid out of the U. S. Treasury.—*Albany Pat.*

From Havana.—A correspondent of the New-Orleans Picayune, under date of Havana, April 6, writes as follows: 'Accompanying this you will receive the "Faro," of the same date, containing the trial, sentence and execution of the negroes taken as participants in the recent revolt at Ciego de Avila. You will perceive that eight of them have been beheaded! I learn from a gentleman who arrived from there yesterday, that the loss and destruction of life is immense. Negroes who took no part in the insurrection, and who had no knowledge of its contemplation, became alarmed when they saw the hurrying in of "hot haste" to and fro, of the soldiers and the actual conspirators, and were with them indiscriminately put to death. Independently of those who have been or are to be executed, in compliance with the sentence of the court martial, not less than five hundred of them have been shot in the melee, or have hung themselves.'

## ITEMS.

Doings in High Life.—The N. Y. Aurora says that the robbery of the Western Insurance and Trust Company, at Columbus, Ga. turns out to be quite a high life affair. Several thousand dollars of the money had been found, at the last accounts, at the bottom of a flower-pot, in the room of T. C. McKen, an eminent lawyer of Columbus, who had confessed his guilt, and given up the names of several other 'big bugs' as his accomplices. Amongst these we notice the District Attorney, Col. J. L. Lewis, and A. K. Ayer and N. M. C. Robinson, Esquires! The city was in a tremendous state of excitement—the military were called out to guard the prisoners, and the citizens had organized themselves into a voluntary patrol.

The Dubuque (Iowa) Express, under date of March says: 'During the last four months, if we may except about twelve days, the mercury has never been less than 20 below zero, and for several weeks it stood at 35, and even 39 degrees below zero!'

Anti-Masonry and Anti-Slavery.—The Anti-Masons of Pittsburgh and Allegheny county, Pennsylvania, have held a county meeting, in which they have re-organized their party, and, in addition to their pledge against masonry, have also taken one against slavery, declaring a firm and uncompromising opposition to both.

A St. Louis paper states that an Irish company has bought a tract of land on the Wapipin river, Iowa, and expect to send out 40,000 emigrants within two years.

A man shot in Dinwiddie.—A man by the name of Crowder shot another in Dinwiddie last week. Crowder came to Petersburg, and was about to leave in the southern car on Sunday night last, when he was arrested, and taken to Dinwiddie jail. The man who was shot was still alive at the last accounts, but it is believed he cannot recover.—*Petersburg (Va.) Int.*

A young woman named Anne Elder, recently died at the public house of a Mr. Foss, in Wayne county, Me., under such circumstances as induced the coroner's jury to find a verdict that she came to her death from violence used some time previous to her death. She had been boarding at the house for a week or two, and was enroute when she came there.

A difficult accident in Lincoln county, Ky. a few days since, between Edmond Leach and B. McConzie, in which the former was shot through the heart, and expired immediately.

A Spare Diet.—The Cork Examiner says: At present the Scotch poor are not fed; they exist on the recollection of what they ate in former years.

Death from a Trifling Cause.—Mrs. Carr, mother of William Carr, of Montpelier, Sullivan county, N. H., was on the 24th ult. knocked a small piece of skin from the knuckle of the third finger. Inflammation ensued, succeeded by mortification, which put an end to her life on the 25th ult.

Aggravated offence.—A New-Orleans, on the 14th inst. a negro named Agnes was condemned to receive five lashes for telling a white woman to leave the street and wash the paint from her face!

The loss by the recent fire in Newbern, N. C. is estimated at \$100,000. Number of buildings destroyed 130; including 50 dwellings, 13 warehouses, and one steam saw-mill.

Governor Shannon, it is said, has issued a warrant for the arrest of a colored man for helping his own wife and children escape from Kentucky slavery! Do we live in the land of Juggernaut?—*Fr. Patriot.*

Buried Treasure.—An old French lady died a few days since in the parish of St. Louis, and was buried. A few minutes after she ceased to breathe, she disclosed to her children, who hung over her bed, that many years before she had buried fourteen thousand dollars on the spot where her corn-crisp stood—Sure enough, when the old woman was buried, the money was found as she stated.—*N. O. Pic.*

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